

him, and soldiers all around; and being in the trade winds, the two other ships' companies frequently joined with them in the worship of God. The great cabin now became a bethel; both captains were daily more and more affected, and religious conversation superseded all other. Once after service Captain Mackay desired the soldiers to stop, when he frankly acknowledged that to his great shame he had been a notorious swearer; but by the instrumentality of Mr. Whitefield's preaching he had left it off, and earnestly exhorted the soldiers to go and do likewise. The children, of whom there were several on board, were catechized, and there was a general reformation among the soldiers; the bad books and packs of cards were thrown overboard, and their places supplied by Bibles and other religious books which had been given Mr. Whitefield for distribution.

During the latter part of the voyage a fever prevailed through the ship, and served to deepen serious impressions. For many days and nights Mr. Whitefield visited from twenty to thirty sick persons, crawling between decks on his knees, administering medicines, and giving them such advice and instruction as their circumstances rendered necessary. One of the sailors, who had been a most notorious scoffer, sent for him, and in great agony of mind lamented his wicked life. The cadet being also taken sick, was deeply wounded, and having given Mr. Whitefield a history of his life, expressed a desire to leave the army, and return to his original intention of devoting himself to the ministry, for which he had been educated. Mr. Whitefield was attacked by the fever, but by the blessing of God recovered, and was soon able to perform the funeral service over the ship's cook, who lately said he "would be wicked till two years before he died, and then he would be good." But this boaster was cut off in about six hours!

The ship arrived in her destined port, and after having preached a farewell sermon, Mr. Whitefield reached Savannah on the 7th of May.

He met with a cordial reception from the magistrates and citizens of Savannah and the adjacent places; and after performing the duties of his office with his usual zeal and success for a few months, he prepared to return to England to receive priests' orders, and to make a collection for an orphan house which he now proposed to build, agreeably to a suggestion from his friend, the Rev. Charles Wesley.

In September of 1738, Mr. Whitefield embarked on board a vessel bound from Charleston to London. For the first two weeks they were exposed to great danger; the ship was much out of repair, beside being short of provisions. When they had made about one third of their passage they fell in with a Jamaica ship, the captain of which sent for Mr. Whitefield on board, and offered him a most commodious berth; but he thought it not right to leave his shipmates in distress, and therefore returned to his own ship with such relief as could be obtained. The remainder of the voyage was still more perilous; and their only consolation was, that in the midst of these trials some were awakened to a

sense of their spiritual danger. All attended worship twice, and some thrice daily.—The captain was overheard praying, "Lord, break this hard heart of mine!" and Captain Gladman, a passenger, became the subject of a most gracious change, and afterward, at his own earnest request, became Mr. Whitefield's fellow traveller.

At length, after nine weeks' tossing and beating to and fro, they arrived safe in Limerick harbour. "I wish," says Mr. Whitefield, "I could never forget what I felt when water and provisions were brought us from on shore. One Mr. M'Mahon, a country gentleman, came from his seat at midnight on purpose to relieve us, and most kindly invited me, though unknown, to his house, to stay as long as I pleased.

At Limerick Mr. Whitefield was kindly received by Bishop Burscough, who engaged him to preach in the cathedral. From thence he went to Dublin, where he was affectionately entertained by Bishop Rundel and Archbishop Bolton, and having preached, soon set off and arrived safe in London.

In London he was coldly received by the Archbishop of Canterbury and the Bishop of London: some of the clergy also began to manifest their displeasure, so that in two days the use of five churches was denied him. The trustees of the colony of Georgia received him with cordiality, and were highly satisfied with his conduct during his stay in the colony, and at the request of the magistrates and inhabitants, they presented him with the living of Savannah; and on his declining to receive any salary, readily granted him five hundred acres of land on which to erect the contemplated orphan house.

Having been ordained priest, Mr. Whitefield returned to London, in order to preach and make collections for his intended charitable institution; and as he had collected so much for the charity schools last year, he reasonably supposed that the use of the churches for the promotion of a benevolent object this year, would not be refused.—But he was mistaken; for as the work of God spread, opposition increased: pulpits rung with invectives against him, and some of the parish priests threatened their parishioners with prosecutions for allowing him to preach and pray in their houses, but all in vain: such measures only increased their zeal and strengthened their cause. New awakenings were constantly occurring, and "What shall I do to be saved?" was the repeated question of every day. The churches, however, with but two or three exceptions, were shut against him.

In Bristol he was permitted to occupy the churches, but learned that this privilege would soon be denied. While here, he was threatened by an ecclesiastical officer with suspension from his office. In about a fortnight every door was closed against him, except the chapel of Newgate prison, where he preached and made collection for the poor prisoners; and where also the people thronged and were much awakened; but access to this place was soon prevented by an order from the mayor.

Previous to his going to Georgia, Mr. Whitefield received an affecting account of the moral condition

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